



OF THE ARYAN SOUL

By WAYLAND D. SMITH

A JEW PROFESSOR once defined Nature in my hearing thus: "Nature," he said, "is a damp place with birds." It is an amusing remark in a sick sort of way, but it is vastly significant in that it epitomizes the psyche of the apartment-dwelling, urban-oriented, materialistic Jew and its absolute antithesis to the spiritual identity which the uncorrupted Aryan soul feels with Nature. Said the great English poet, Wordsworth, "One impulse from a vernal wood / May teach you more of man / Of moral evil and of good / Than all the sages can." And in *Tintern Abbey*, possibly his greatest poem:

I have learned
To look on nature. . . .
. . . And I have felt
A presence that disturbs me with the
joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting
suns,
And the round ocean and the living air,
And the blue sky, and in the mind of
man;
A motion and a spirit, that impels
All thinking things, all objects of all
thought,
And rolls through all things.

While an increasing number of rather heroic scientists have, in recent years, established beyond reasonable doubt that a marked disparity exists among the various races of *Homo sapiens* in average raw intelligence, an even more important question needs to be examined: Do the

spiritual and ethical values of the races differ? Are Aryan man's highest ideals and noblest thoughts exclusive to him? The evidence would seem to be that, where pure races are concerned, they are not. It is among mongrel peoples and racial bastards that we note the absence of those spiritual and ethical values and feel a reciprocal repugnance and incomprehension.

Lack of Sensitivity to Nature

The Jew is, of course, the extreme example of this racial bastardy and of an *ethos* antithetical to that of any true *Volk*. But there are other grossly miscegenated peoples who display the same general lack of sensitivity to Nature and of a sense of themselves as an integral part of Nature. In such peoples, a vicious cruelty to animals is typical, as well as an exploitative indifference to the whole ecology. Such attitudes are observable in Mexico, in Brazil, and among many of the peoples of the Mediterranean littoral.

On the other hand (and we should make ourselves ridiculous if we were to claim



otherwise), we find among true *Völker* of all races many of those virtues we regard as the highest and noblest. We are inspired by the record of Aryan courage and loyalty from Thermopylae to World War II. But we can find the same characteristics in the Japanese Samurai, the code of Bushido, the Kamikazi pilots; we see them in the Zulu *impis* of Chaka and Dingaan; we see them in the pure Amerindian—though not in the mestizo. The Amerindian shares with the Aryan a love and reverence for unregulated Nature.

Reverence for Nature

In the Oriental peoples, we find also a reverence for Nature and an exquisite sensitivity to beauty. If it be argued that the Chinese and Japanese aesthetic ideal involves a more formalized and disciplined view of Nature than is generally true of the Aryan, we might recall that in the eighteenth century, we shared the same aesthetic. But this Apollonian ideal seems to have been a temporary aberration in the more Dionysian Aryan soul.

The argument for Aryan spiritual values is, in short, one which should help us to fight the degenerate process of melting-pot-ism and miscegenation and not one which should entrap us into an easily demolished assertion that the highest and noblest ideals are exclusively ours. It is the persistence of high ideals among us—so long as the race remains unpolluted—which should give us pride and hope.

It was Herodotus who, in discussing the ancient (and still Aryan) Persian aristocracy of the fifth century BC, said that all that a Persian gentleman needed to know was how to ride well, shoot straight, and tell the truth. An English gentleman or a Prussian *Junker* of the nineteenth century AD would have held much the same. If there is any characteristic of the Aryan which really does seem to be exclusively his, it is that which has variously been called “the Faustian Spirit” or “Divine Discontent.” It has nothing in common with the restlessness of the Jew which manifests itself in socially destructive impulses.

Inquiring and Exploring Spirit

It is the inquiring and exploring spirit which produced Greek science and philosophy, the industrial revolution, the travels of Herodotus, of Marco Polo, of Lewis and Clark, of Neil Armstrong, and which will, sooner or later, send out from the Earth our seed to conquer and populate the galaxies.

There is in the Aryan soul a yearning, which is akin to love, always to see what is beyond the next range of hills. And this is equally true in the literal sense of geography and Space and in the metaphorical sense of experimental science and speculative philosophy.

There remains the difficult—and for the Christian, sensitive—question of monotheism and the Aryan soul. The concept of a single, remote, personal God seems historically to have been rather alien to Aryan thought. At a popular level, Aryan religion has been generally polytheistic. But in addition to the pantheon of gods, with their limited powers, there has been a pervasive sense of a supreme and mysterious spiritual unity of the World and the Firmament—of *Nature*, in effect. We find this in the Greek concept of *Pan* and in the Vedic Aryan idea of *Atman* or *Brahma*. The individual gods, powerful as they are, are only manifestations of aspects of the Whole. They are fallible and by no means omnipotent. Witness Wotan, whose Spear of Authority is shattered by the Sword of Necessity.

Therefore, although our Aryan battle is not against Oriental or Bantu, it is of the utmost importance that sovereign states do not contain a multiplicity of races and that nations be also *Völker*. In any society in which various races intermingle, general miscegenation will always occur eventually.

Our eternal enemies are the raceless, the *Mischlinge*, the mongrel, and above all the Jew. For it is in the Jew alone that the biological drive to promote our downfall has become a conscious aim and policy as distinct from the mere gut-instinct which inspires the destructive hatred of the mestizo and the mulatto in our midst.